

BUDDHA DHYĀNA DANA REVIEW

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B.D.C.(U) Ltd Dhamma Chakra Logo &
Woodblock print of Long Life Endless Knot

EDITORIAL

Towards the preservation of the Sangha

With the Rainy Season upon us again, we are delighted a Venerable Mahathero Bhikkhu has agreed to accept our Directors' invitation to reside at this Centre for this time. Such events depend on prior causes.

This Australian born Editor is well content to be living in a Centre where good causes arise within the hearts of Members. These Members labour to sustain the necessary infrastructure conditions at this place to make it a suitable location for the Sangha to develop their Buddhist Practice during the Rainy Season.

With the approach of the year 2000 C.E., it is sobering to consider the changes that have occurred and are occurring this century in the faring of the Sangha's position in many other Countries.

When the overall world situation is reviewed over the last century there are many apparent gains. One great gain is the availability of Buddhist texts in many languages.

As the Venerable Bhikkhu Nanamoli noted, the Jesuit missionary, Filippo Desideri, brought back a long and accurate account both of the Buddha's life and his doctrine from Tibet in the first quarter of the 18th. century: it remained unpublished for two hundred years. Other accounts fared likewise.

By contrast, China, since the invention of printing under the Sung (960-1127), had a long history of timely Buddhist publication. Last century, the good works of the layman Founder of the Nanjing Buddhist Text Printing House provided a model of great service to the Sangha.

We estimate, in the 1990's, the World output of publications of interest to Buddhists is about 260 per day (excluding newspapers).

At this Centre, we are pleased to receive some information of Buddhist work in progress and news of the Sangha's activity from many countries. Over this decade, we are gearing for more dissemination of information useful to the Sangha. Our policy trend is towards useful information. It is not lack of compassion that makes us tend to remain silent in public on the more sensational information relating to what appears to the public at large as the Sangha misfortunes.

We do not, as they say in Australian slang, "stir the possum", in such matters.

The true causes of such matters are understood as nothing other than the working of akusala kamma.

The Venerable Sariputta put a question to Buddha regarding which Enlightened Ones' Holy Life would last long and which Ones would not last long.

The Buddha indicated that just as when various flowers are put on a table without being held by threads, they easily get scattered, blown away and lost - so Vipassi, Sikhi and Vessabhu did not last long because they were not forward in teaching the Law to their Disciples in detail, and they pronounced few Threads of Argument, Songs, Expositions, Suttas, Stanzas, Exclamations, Sayings, Birth Stories, Marvels, and Questions. The disciples enlightened by them personally disappeared, then their disciples recently gone forth soon let the Holy Life lapse.

In the case of the Blessed Ones Kakusandha, Konagamana and Kassapa, because they did these many things and made the Training Rule known and laid down the Patimokkha to their Disciples, these ones maintained the Holy Life for a long time. The Buddha explained he would not lay down the full rules till certain taint producing things manifest themselves in the Community.

Bhikkhu Nanamoli's translation of Vin.Sv.Para 1 in his The Life of The Buddha mentions some of these things do not manifest until the Community has:

- *become great by long establishment and grown large;
- *great in completeness;
- *great by excessive gain;
- *become great in learning.

By noting this caution, it can be seen by analysis that where the Sangha was in a structure having all of these elements present over the last few centuries, it did not last in those countries for its Disciples.

To directly understand the timeless message inherent in these Buddha Teachings, means those persons of good will who wish that the Buddhist Sangha endures should heed Buddha's explanation of causes. At this time they should declare these factors to associated persons at large who are sincerely interested in the preservation of the future of the present Sangha. Most especially, I commend this information to those persons interested in Buddhism in a multicultural Australia, who may wish to incorporate these notions into their planning for future growth to avoid these

seeds which bring about the Sangha dissolution and maintain a possibility in the long term for a National Sangha in this Country.

John D. Hughes
EDITOR

13th Annual General Meeting of the Buddhist Discussion Centre (Upwey) Limited,
A.C.N. 005 701 806

The B.D.C.(U) Ltd. Annual General Meeting was held at the Centre on Saturday 10 August 1991.

Members voted to elect our Centre's Company Directors and Office Bearers. The following persons were elected unanimously by the Members.

Directors:	Frank Carter, B.Ec. Dorothy Sadler, RN Mike Welton
President:	Vincent Cavuoto
Vice President:	Lyne Lehmann, Dip. Bus.
Secretary:	Frank Carter, B.Ec.
Treasurer:	Pam Adkins, RN, RM

On behalf of the Members and friends of the Buddhist Discussion Centre (Upwey) Ltd., Vincent Cavuoto thanked John D. Hughes, Dip. App. Chem, T.T.T.C., A.A.L.A., for his continued advice and guidance in the Buddha Dharma. Vincent Cavuoto thanked the Members for their excellent efforts, generousities and kind help during the year and welcomed Mike Welton, Lyne Lehmann and Pam Adkins to their new management positions.

F.T.C.

MEDITATION TIMETABLE TEACHER: JOHN D. HUGHES

Meditation every Monday and Friday evenings commencing at 7.30 pm.

Five Day Meditation Courses

20 - 24 September 1991

27 - 31 December 1991

Ch'an Academy Seminars

Seminars in Ch'an painting conducted by Ch'an Masters

John D. Hughes and Melva Fitzallen will be held at the Ch'an Academy on the following dates:

26 October 1991 & 23 November 1991. Other times by arrangement.

Sumi-e Master Andre Sollier will also conduct seminars on 28 September 1991.

Prajna Paramita Teachings (commencement date to be set). John D. Hughes has declared his intention to Teach the Prajna Paramita in a 100,000 lines for a period of 3 years and 3 moons. These Teachings will be one session per week. Teachings will commence within the next 3 months.

FIVE DAY MEDITATION COURSE FROM 5-9 JULY 1991

A five day Meditation Course, guided by John D. Hughes, was held at B.D.C.(U) Ltd.

The preliminary knowledge taught were concerned with the need to understand correspondence among Dharma groups.

These Teachings were along the lines of Buddhist Yogi C.M. Chen (1).

The four personalities of Buddhist Students may be compared to four horses. The lowest must be whipped to run hard; the next you only strike a little; the third you need only touch its hair; and the best only has to silently see the shadow of a stick. The circumstances of this rebirth means that most Students display some aspects of the four personalities at different times of the day.

The more this candid fact of human circumstance is taught, can be remembered and understood, the less the Student has resistance to his or her observed viewpoint that practice is sometimes easy, sometimes difficult.

Then as their personalities change, second by second, Students learn not to rely upon their own transient ideas, views and opinions, except to know that their own unsatisfactory mental "displays" result due to the hate, greed and ignorance of their own various natures.

Hence, if you thoroughly know the correspondences of the Dharma group of four, you can know everything with its four qualities, from rough to most refined.

The importance of awareness may be seen in the Buddhist saying, "What one should be concerned with is not the arising of thought but the question of being late to be aware of it."(2)

The correct correspondences to be sought, (without desire) are the those that correspond with the qualities of three "well tamed" persons, i.e. Bodhisattva, Arhat, and Buddha.

When the Students know what they made with body, speech and mind actions (Skt. karma) in the past, and observe the present outcomes of such action they can find the suitable correspondences.

"That being made, this arises as a certain result." is the beginning of wisdom

concerning how ideas, views and opinions arise. From this insight having arisen, each Student can identify for himself or herself with some "personal" reason to practice which is appropriate to each type of Student.

"Personal" reasons belong to an infinite set so they could not be dealt with in fine detail in the limited writings of Buddhism.

Although it is conceivable that a vast number of methods, devised one-on-one to address "personal" reasons, could be extracted from the Buddha's Teachings, this is not needed because there does exist suitable Buddhist Teachings to be given to each of the 4 types of person who decides to learn and requests to be taught.

The fact is there already exists the Dharma, which might be called "Triple Gem Mind Technology". The Dharma, being timeless, has no need to address such "personal" reasons.

At a more subtle level, these Teachings address the issue that virtues are nothing in themselves.

They are merely antidotes to undesirable stages hindering Perfection of Wisdom. From this view, a gift is conceived on account of taking things that are not freely given; morality is undertaken on account of immorality in former times; patience on account of impatience; vigor on account of sloth and torpor; concentration on account of lack of proper attention; and wisdom on account of stupidity.

There are three main errors, according to unskillful use of the circumstances of the Students' mental formations, because they are not experienced enough in classifying and differentiating between wholesome, indeterminate, and unwholesome mental formations.

The first error of circumstance arises due to former animal births. With no intention to slander any animal, the first error could be described in potted language as 'do not meditate with the mind of a pig'. When practicing this differentiation of mental formations, it is necessary to generate compassion for animals who suffer greatly. The Meditator obtains no benefit from experiencing such suffering.

The second error of circumstance is to cling to mental formations which are stolid. If these are not adverted; there will be a tendency for such mental formations to drift towards defaming the Buddha's Dharma Teachings and hence towards the Guru. The Dharma is subtle and relies on maintaining correct wholesome mental conditions. In the presence of stolidly clinging to some coarse mental formation, subtle things can never be known.

The third error of circumstance is failing to avert from the unwholesome condition of regretfulness.

Unskilful persons allow their regret to "play", which may lead to grief finding expression as the weak and unpleasant option, guilt.

By contrast, skillful persons advert from regret and select the wiser path of turning towards such pleasant and strong options as a sense of moral shame or fear of unwholesomeness.

When some insight wisdom arises, these three errors of circumstance are known, without doubt, to be nothing other than the result from the Students' previous unwise causes that they generated with body, speech and mind in former times.

At this point, it becomes clear that these circumstances are hindrances to insight wisdom.

Unfortunately, most persons in the world have the unwise habit of paying undue attention to and falsely believing these three mental conditions are useful.

So, they tend to become the basis for their present action. Hence, such persons' unwise actions are repeated again and again bringing them many types of dukkha.

As the Dhammapada succinctly states:

'If a man speaks or acts with an impure mind, suffering follows him as the wheel of the cart follows the beast that draws the cart'.

Over days of such practice, the Students come to know, each for himself or herself, the "correspondences" of different causes, courses and times.

Having established this basis, the Students were taught a short form method of approaching wisdom understanding of the karma "CORRESPONDENCES" from study of a SUTRA.

HOMAGE TO BODHISATTVA MANJUSTRI. (This simple Manjustri "mantra" or "vandana" was taught and used as an aid to represent and praise the wisdom aspects of the Buddha's Teaching)

The SUTRA FORM used on the 5 day course was a " GLOSSED TRANSLATION" of a COMMENTARY by Venerable Pai-Yun, Abbot of the Bodhi Monastery in the southern part of Taiwan.

In presenting the Commentary discourse in the English Language, John D. Hughes explained to the Students that they should understand it was natural that the full beauty of form of the inspired Commentary in the Chinese Language by the great Ch'an Master Pai-Yun could only be hinted at and the English translation structure presented was a conditional teaching which does not capture the full beauty of the original Chinese writing.

To meet the conditions present, John D. Hughes chose to present The Sutra Title

in English translation as:

EVALUATING THE CONCEPTS AND METHODS TO APPROACH THE
SUBTLE SUTRA. (3)

A summary of the translated Commentary taught over the last two days of the 5 day Course follows:

To overcome doubt arising from knowledge of what you hear and see, taste, smell, touch and think.

To develop understanding correspondence is knowing and explaining by using according to the measuring of the language.

Develop understanding so that your mind will be able to create altered beneficial thoughts which will determine altered beneficial behavior.

By searching and using reasoning and applying your new behavior to the surface of your shallow understanding you will deepen your understanding and come to more profound wisdom.

Things are not easy to discover for ordinary people who's minds cannot see things that are fine or subtle. That is why it is said "To Understand the Dharma is subtle".

Using correspondence techniques to match previously unconnected ideas means you can reach affective correspondence and find what is hidden in the Sutra.

When you do make this discovery you realize things which you thought were unbelievable and you enter into the Buddha field of "True Correspondence".

So the linkages which match are made in stages until you know you have reached effective linkages.

The Short Name of this Sutra is glossed into English as the "Correspondence Sutra" and it is for those who are willing to use reasoning and effort to link and unlink to find the "Truth Link".

According to the Sutras, birth as it arises in its various ways and means and forms and conditions depends on the various views held previously on the imputed meaning of the birth.

So water flowing from a mountain cannot be depended upon because its path is indefinite in nature. We never know when the flowing water will stop. We never know when it will start, all we know is that sooner or later when the conditions of nature dictate it the water will start and stop.

You don't know in a definite manner when your next birth will arrive because it is indeterminate. Nor do you know when your next rebirth will stop because the time of death is uncertain.

We think we have one clear representation of death and rebirth but upon analysis of the links leading to birth and death we find many representations are conceivable.

Concepts of birth and death links are like a heavy black rope.

However, by skilful means a heavy rope can be used as a safety rope.

The very same rope that binds us up can be turned around to make a safety connecting escape rope.

Wrong linking together of a series of ropes can make you a bound prisoner; Right linking of the same ropes can make a ladder so you can climb away and be a prisoner no more.

(Note: The 5TH Chinese CHARACTER of the Sutra Title is profound in meaning.)

The same hair on your head can be divided into several plaits and plaited link on link in various ways.

The same mind can be made into different strands and made to make correspondence link to link in different strands. Several Sutras say the same thing by plaiting different linkages from the same material.

The Buddha taught about this Sutra, which consistently explains the correspondences of subtle meanings of the eighth consciousness (Alaya Consciousness).

The bija or seed syllable of the Sutra title will reveal the true meaning and practice of correspondences and convey the method and means of cultivating the seed of Bodhi (Wisdom).

ALTERNATIVE TRANSLATION.

(Intended to give some Understanding about the meaning of the concept " Relief").

There are two factors that explain the true meaning of relief, which are explanation and knowledge. Explanation can be evaluated by the usage of language, in order to remove doubt, problem and obstacle. Consequently, the mind becomes clear and finds peace. The representation of the knowledge is through what see or hear to develop the power of understanding and the ability to solve problem.

Accordingly, your speech and behaviour are relied on the realisation of your mind.

For instances, trust and belief, realisation, understandings etc of the "real" mind are in fact from your mind. In another word, your actions are created from your conscious mind.

By analyzing or questioning and searching of your mind aspects of the profound wisdom become known.

Take care to stay with one mirror mind.

Teaching Goal Summary

When neither a dual dharma nor a non-dual dharma is apprehended then the knowledge of all modes is obtained by taking nothing at all as a basis.

Translation Session

On the final day of the Course, the Students were set the task of coming to an agreement of an English translation of a Pali Text (4) which had been written and supplied at the request of John D. Hughes by the Scholar Monks resident at the Thai Buddhist Temple at Box Hill.

The new English translation (5) was chanted in guided meditation.

Concepts concerning translation

By this translation process, the Students felt a definite sense of gratitude to the past and present Buddhist Scholar Monks who provided the text and extended that gratitude to beings in many countries where dwelt past and where dwell present Pandits.

From their efforts directed towards finding one agreed upon translation and a desire to preserve the written Dharma, the Students came to understand the complexities likely to arise in the present Australian cultural context it is simplistic to talk about the need to cultivate common language between Buddhists in Australia.

What seemed to be needed is a sociotechnical approach where semi-autonomous Buddhist work groups could assemble an array of translation tools to render the many valuable Buddhist terms of the various languages used in a multicultural Australia into a range of suitable English language equivalents.

For Buddhists, born in many foreign countries, now resident in Australia to join together in Australia, it is desirable to know of one another's printed Buddhist resources.

It was agreed by those attending the 5 day course that effort be made by the B.D.C.(U) Ltd. Library Auxiliary Sub-Committee to seek for a computer compiling

method, having space for clarity of indices in the English language.

This Australian Buddhist project could function to locate and help to preserve the multilingual written Dharma ,both for oneself and others.

May the merit made be helpful to libraries and many beings....

J.D.H.

The author wishes to acknowledge the valuable translation assistance of the many Chinese Malaysian Students at Deakin University who helped him during the Course.

References

1. Buddhist Yogi C.M.Chen A Systematized Collection of Chenian booklets Booklet No.34 Correspondence Among Dharma Groups Pub. Dr. C.T. Chen U.S.A.
2. Hsu Heng Chi (Chinese version) English translation by Upasaka P.H. Wei What's Buddhism? Theory and Practice. 1989 Edition The Corporate Body of The Buddha Educational Foundation, Taiwan at p.40.
3. Published by Ch'ien Fo Shen Magazine, Taiwan.

Please refer Graphical Image No: V1N3.?.1

Chinese Dharma Text

4. The Pali Text reads:

Atta have jitam seyyo
Attana akatam papam
Attana codayattanam
Appamadena sampadetha
Kammam satte vibajati yadidam hinappanithataya
Sukaram saduna sadhu
Kammuna vatati loko
Natthi raga samo aggi
Avijja nuta posa
Kodham ghatva na socati
Khanti dhirassalankaro
Citte sankilitthe dugati patikankha
Tanhakhyo sabbadukkham jinati
Jine kadariyam danena
Dadato punyam pavaddhati

5. The translation reads:

Truly, it is excellent to conquer the self.
 The self is naturally unwholesome,
 To be purified only by you.
 The self is to be restrained by the self.
 By diligence is mindfulness accomplished.
 Firstly distinguish between inferior and excellent actions.
 In order to easily accomplish the good.
 Turn your worldly actions around.
 To be free of desire which is like fire.
 A person enveloped in ignorance.
 Experiences nothing but anger and grief.
 Patience is the mark of knowledge of Dhamma.
 Impure mental states make woeful destinies probable.
 The extinction of craving conquers all sufferings.
 Generosity conquers miserliness and stinginess.
 Giving increases the growth of merit.

Please refer [Graphical Image No: V1N3.?.1](#)

Photo: Venerable U Nyanissara (Thegon Sayadaw)

BUDDHA SASANA AND MYANMAR

The Embassy of the Union of Myanmar, 22 Arkana Street, Yarralumula, Canberra, A.C.T. 2600. Australia has granted permission to the Editor of this Review to print information from their Department for the promotion and Propagation of the Sasana. We thank the Embassy for their kindness. May the Blessings of the Triple Gem be with all the Sangha and Citizens of Myanmar.

Myanmar

-States and Divisions **14**
 -Townships **318**
 -Villages **Over 50000**

Samgha Order in Myanmar

-Monastic Compounds **47983**
 -Bhikkhu Samghas **143868**
 -Sāmaneras (Novices) **207641**

Monywa:

- Maha Jotikarama Pali University
 - Pajjotarama Pali University

Magwe:

- Maha Visutarama Pali University
 - Dhammikarama Pali University

Pakokku:

-Nuns

22937

- Maha Visutarama Pali University
- Maha Vijayarama Pali University
- Maha Vipularama (Mandalay) Pali University

Prominent Monastic Pāli Universities

Yangon City:

- Nyaungdon Pāli University University
- Pañcanikāya Pāli University
- Visuddharama Pali University
- Ywama Pariyatti Pali University
- Mahasima Pali University

Mandalay:

- Masoeyein Pali University
- Maha Nandisenarama Pali University
- Maha Gandharama Pali University (Amarapura)

Lashio:

- Myolei Pariyatti Pali University

Kengtung:

- Ho-khone Pali University
- Kyen-yen Pali University

Mediation Centres

Yangon City

- Mahasi Sasana Yeikthar Meditation Centre
- Chan-myei Yeikthar Meditation Centre
- Moe-hnyin Tawya Meditation Centre

Pyi:

- Jotikarama Pali University
- Maha Sudassanarama Pali

Pago:

- Kyakhatwaing Pali University
- Sasana Mandaing Pali University

Mawlamyang:

- Myadaung Pali University
- Sein-ma-ma Pali University

Dawai:

- Ghositarama Pali University

Taunggoo:

- Myaseigone Pali University

Taunggyi:

- Taung Kyaunggyi Pali University

Nyaungshwe:

- Kangyi Pariyatti Pali University
- Sasana Vipularama Shwegu Pali University

- Mingun Tawya Meditation Centre
- Moe-goke Vipassana Meditation Centre
- International Meditation Centre

Prominent Nunnery Pali Universities

Yangon City:

- Daw Ñānacāyi Myan-aung Pali University
- Sasanodaya Nunnery Pali University

Sagaing:

- Samiddhodaya Nunnery Pali University
- Jeyyasingi Nunnery Pali University

Monywa:

- Esukari Nunnery Pali University

Mawlamyaing:

- Khemarama Nunnery Pali University

Dawai:

- Yandana Man-aung Nunnery Pali University.

State Pariyatti Sasana Universities:

- Yangon State Pariyatti Sasana University
- Mandalay State Pariyatti Sasana University

Both traditional and modern methods of teaching are used in these two Universities and at present over 200 Bhikkhu-students are admitted to attend the lectures. Those foreigners who would like to study there may contact the Central Administration Committee of these two Universities, Kaba-Aye, Yangon

The Abbots Training Schools

- Yangon Division Abbots Training Schools
- Mandalay Division Abbots Training School
- Sagaing Division Abbots Training School
- Ayeyarwady Division Abbots Training School

12 kinds of subjects including Pitaka literature are taught here for two academic years. The Abbots Training Schools in the remaining States and Divisions are now arranged to be opened.

Administrative System of the Samgha Order

All Bhikkhus (monks) and Samaneras (Novices) in the Union of Myanmar, in accordance with the Vinaya Disciplinary Rules proclaimed by the Buddha Himself, live in the system of hierarchy; they are free from the direct administration of the government.

In 1980, the unity of over three hundred thousand Bhikkhus and Samaneras in the union of Myanmar was established. In fact, it was a unanimous effort of nine different types of the Samgha of All Sects, generally existing in Myanmar.

Over one thousand Samgha representatives are elected by the Members of the Samgha Order and the three hundred Members out of these representatives are also elected as the members of the Central Working Committee of the Samgha. Forty-seven members of this Central Committee are elected again to organise the Executive Committee- the State Samghamahanayaka Committee; about one hundred Patron-Sayadaws from different parts of the country are organised as the State Ovadacariya Committee - the Advisory Board - to supervise the different levels of Samgha Organisations in the whole country.

Under the State Samghamahanayaka Committee, different levels of Samgha Organisations - State and Division Samghanayaka Committees, Township Samghanayaka Committees and village and tract Samghanayaka Committees are systematically formed at each different level. The State Samghamahanayaka Committee can exercise its authority over other different levels of Samgha Organisations. The Committee is supported by the Government of Myanmar.

Vinicchaya

When there arise Vinaya judicial cases the members of Bhikkhu-Samgha, the judgment is passed according to the Vinaya Disciplinary Rules proclaimed in the Vinaya Pitaka. There are three different levels of Vinaya Judicial Courts - Township Vinicchaya Courts, State and Division Vinicchaya Courts and the Highest Vinicchaya Courts.

Pariyatti Pali Examinations

The following three types of *Pariyatti Pali Examinations* sponsored by the government of the Union of Myanmar are held annually:-

- (a) Pathamabyan Pali Examinations;
- (b) Dhammacarya (Lectureship) Examinations,
- (c) Tipitakadhara (the Bearer of the three Baskets) Examination .

In the *Pathamabyan* examinations, there are four kinds: the Primary Examination, the Pathamange Examination (Grade I), the Pathamalat Examination (grade II) and the Pathamagyi Examination (Grade III).

Dhammacariya (Lecturership) Examinations

A candidate, only after having passed the Pathamagyi Examination (Grade III), may submit his application to sit for the Dhammacariya (Lecturership) Examination. If he studies the basic treatises of each Pitaka: Suttanta Pitaka, Vinaya Pitaka and the Abhidhamma Pitaka and passes this examination, he is conferred the title of "*Sasanadhaja Dhammacaria*", by the government.

He can also study further treatises of the three Pitakas and sit for the Honourary Dhammacariya Examination. If passed, he is conferred the title of "*Sasanadhaja Siripavara Dhammacariya*."

Tipitakadhara Selection Examination

A candidate, first and foremost, has to study each of the three Pali Pitakas by heart and he has to commit every pali word of each Pitaka to his memory. The Vinaya Pitaka contains five treatises, the Suttanta Pitaka three treatises, and the Abhidhamma Pitaka seven treatises in twelve volumes - altogether about fifty-thousand pages. All Pali Pitaka Treatises in twenty volumes has to be committed to memory in five years term. A candidate, after having recited these treatises by heart in the respective examinations, has to follow to sit for the written examination; if he passes the Vinaya Pitaka Examination, he is conferred "*the Title of Vinaya Dhara and Vinaya-kovidha*"; if he passes the Suttanta Pitaka Examination, he is conferred "*the Title of Dhighabhanaka and Dhighanikayakovidha*"; if he passes the Abhidamma Examination, he is conferred "the Title of Abhidhammika and Abhidhammakovidha". When he passes all three kinds of the Pitaka Examinations, he is deservedly conferred "The Title of *Tipitkadara, Tipitikakovidha or Tipitakadhara Dhammabhan lagarika*."

Those candidates who have passed the Pathamabyan Examinations are donated offertories by the government and lay devotees in grand Convocations, those candidates who have passed the Dhammacariya Examinations and the Tipitaka Selection Examination are conferred the respective titles in specially arranged convocation ceremonies. Moreover, those who have passed the Tipitaka Selection Examinations are offered free tickets to travel by air, water and row and monthly cash donation by the government. All these convocation ceremonies are annually held in the Union of Myanmar.

National Examinations

Apart from the above-mentioned examinations the National Pali Examination Boards established by lay devotees hold the different sorts of pali Examination for Bhikkhus and Samaneras and they donate offertories to those who have passed their examinations. The most prominent Boards are the Pariyatti Sasanahita Association (Sakyasiha) of Mandalay and the Cetiyanagana Pariyattidhammanuggaha Association of Yangon.

The Jambudipa Hall, Kaba-Aye Hill, Yangon, is the Headquarters of the State Samghamahanayaka Committee which directly controls the Samgha affairs of the whole country

Presenting Titles to Maha Theras

In accordance with the royal traditions of the ancient Myanmars, the prominent Patron Sayadaws from different parts of the country are annually conferred the Titles of *Abhidhamaharathaguru and Aggamahapandita* by the government.

The list of Aggamahapanditas and Abidhamaharathaguru Titles is annually announced on the Independence Day, the 4th January and Titles Presentation Ceremony is grandly held by the State in March.

An Aggamahapandita Sayadaw is donated five thousand kyats and free tickets to travel by water and road each year by the Government and an Abhidhamaharathaguru Sayadaw, six thousand kiats and free tickets to travel by water, air and road each year by the government.

In 1957, the Samgha Raja Maha Thera, Bhaddanta Dhamma Nana from Laos was conferred the Title of Abhidhamaharathaguru by the government of the Union of Myanmar.

Buddhist Councils

Of the six Buddhist Councils in the history of Buddhism the fifth was held in Mandalay of Myanmar and the sixth in the Mahapasanaguha - the Great Cave on Kaba-Aye Hill, Yangon, Myanmar. The members of Maha Theras from Myanmar, Thailand, Sri Lanka, Laos and Cambodia earnestly participated in the Sixth Buddhist Council. The Great Cave where the Sixth Buddhist Council was historically convened still grandly exists on the Sirimangala Kaba-Aye Hill, Yangon.

Sirimangala Kaba-Aye Pagoda

The area of the Sirimangala Kaba-Aye Hill is 168.057 acres and the famous Kaba-Aye Pagoda, the Great Cave, the four Great Residential Hall for Samghas, the Great Dining Hall, the Maha Sima Hall and the Pitaka Library grandly exist on this sacred area.

At present, the whole area is reconstructed and renovated by the government of the State law and Order Restoration Council

Famous Pagodas

Yangon

-Shwedagon Pagoda

- Sule Pagoda
- Sirimangala Kaba-Aye Pagoda
- Botathaung Pagoda
- Mahavijaya Pagoda

Mandalay:

- Mahamuni Image
- Shwekyin yin Pagoda
- Kuthodaw Pagoda
- Candamuni Pagoda
- Mandalay Hill Pagodas

Sagaing:

- Sagaing Hill Pagodas
- Kaunghmudaw Pagoda

Mintu:

- Shwesetdaw Pagoda

Kyaikhto:

Kyaik-hti-yoe Pagoda

Taunggyi:

(Nyaungshwe) Inlay Pagoda

Religious Festivals

In the Union of Myanmar, Buddhist religious festivals are held everywhere: famous pagoda festivals are held in dry seasons; as there are many pagodas in different parts of the country, the pagodas festivals are many, too.

On the fullmoon day of Kason, which is the day of the Buddha's birth, Bo Tree Watering Festivals are held in the whole country.

On the fullmoon day of Thadingyut, the Lighting Festivals are also held in the whole country, marking the event of welcome by lighting to the Buddha coming down from Tavatimsa celestial abode to the human world after preaching the Abhidhamma Desana.

Reprint from "*The Working People's Daily*" dated Tuesday, 23 July, 1991
12th Waxing of Second Waso, 1353 ME

Agga Maha Pandita Sayadaw Bhaddanta Thiggawa from Sri Lanka leaves

Yangon, 22 July-

Sayadaw Bhaddanta Thiggawa aged 82, vassa 62, from Makudarama Monastery, Colombo, Sri Lanka, who arrived in Myanmar Naing-Ngan in February, 1991 to receive the Agga Maha Pandita title presented by the Government, left Yangon for Sri Lanka via Bangkok, Thailand, this morning. Sayadaw Bhaddanta Gandhamalabhivamsa, Librarian from the State Pariyatti Sasana, Tekkatho (Yangon) accompanied the Sayadaw as paccha samana bhikkhu.

Agga Maha Pandita Bhaddanta Sayadaw Thiggawa was seen off at Yangon airport by State Sangha Maha Navaka Committee Member Sayadaws, teaching/mana gemet Sayadaws from the State Pariyatti Sasana Tekkatho (Yangon), State Law and Order Restoration Council for Home & Religious Affairs and for Information and for Culture Lt-Gen Phone Myint, State Law and Order Restoration Council Secretary-Maj-Gen Khin Nrun, Secretary - 2 Maj-Gen Tin Oo, Yangon Division Law and Order Restoration Council Chairmen Yangon Command Headquarters Commander Maj-Gen Myo Nyunt, responsible personnel from the State Law and Order Restoration Council and the Office of the Government, officials from the Ministry of Foreign Affairs, Ministry of Home and Religious Affairs and the laity.

MNA

Please refer Graphical Image No: V3N1.?.1

Photo: Sayadaw Agga Maha Pandita Bhaddanta Thiggawa of Makudarama Monastery, Colombo, Sri Lanka, being seen off at Yangon Airport.- MNA Photo

Sunday 14th July, 1991., 3rd Waxing of Second Waso, 1353 ME ., p.19

Reprint from : ***The Working People's Daily***

Fifth meeting of 47-member State Sangha Maha Nayaka Committee ends successfully

Yangon, 13 July-

The fifth meeting of the 47-member Third State Sangha Maha Nayaka Committee continued for the second day today at the Zabudipa Hall on Kaba Ave Hill.

Vice-Chairman of State Sangha Maha Nayaka Committee Abhidhaja Maha Rattha Guru Myingyan Sayadaw Bhaddanta Sobita presided over the meeting and Joint Secretary Sayadaw Bhaddanta Kumara (Agga Maha Pandita) acted as a master of ceremonies.

In connection with the work done by the first sub-committee of the Third State Sangha Maha Nayaka Committee, the report on Vinicchaya affairs was discussed by

member Sayadaw Agga Maha Pandita Bhaddanta Osadabhivamsa (Nyaungdon), the report on religious affairs by member Sayadaw Agga Maha Pandita Bhaddanta Vilasabhivamsa (Yawnghe) and the report on the educational affairs by member Sayadaw Bhaddanta Kovida (Pyawbwe).

The meeting then passed decisions on the report of the Dhammacariya Examination Organising Committee, the matter concerning rules to be observed by the people who live at Kyaungsaungs on Kaba Aye Hill, the matter of keeping statues of the Chairman Sayadaw and other Sayadaws and other Sayadaws of the Sixth Buddhist Synod and a stone inscription of their biographies and the matter of issuing a directive informing *rahans* and *samaneras* to avoid engaging themselves in politics. The meeting then recessed.

When the meeting resumed, Joint Secretary Sayadaw Bhaddanta Kumara (Agga Maha Pandita) replied to points raised in the course of the discussion on the reports on the work done during the tenure of the first sub-committee of the Third State Sangha Maha Nayaka Committee. The meeting then approved the report of the first sub-committee of the Third State Sangha Maha Nayaka Committee.

Afterwards, the meeting passed decisions on matters concerning Vinicchaya and educational affairs.

Matters relating to providing primary education at monasteries, holding of discussions in accordance with section 65(c) of the Vinaya Dhammakamma Rules and Procedures, sending of Buddhist missions abroad, delivering of *ovadakathas* by State Sangha Maha Nayaka Sayadaws at Sasana Tekkathos, Abbot Training Schools and nearby examination centres and sharing of funds amounting to more than K 900,000 for hill Buddhist missionary work were then discussed.

The fifth meeting of the Third State Sangha Maha Nayaka Committee came to a successful close at 3 pm -

MNA

200 robes donated to monks of Sri Lanka

Yangon, 12 July-

Altogether 200 robes donated by the Myanmar-Sri Lanka Buddhist Association for the Buddhist monks of Sri Lanka were handed over at the Sri Lankan Embassy at No 34, Tawwin Road, Dagon Township, today.

Myanmar-Sri Lanka Buddhist Association President Daw Thein Kyi and Secretary General U Pe Nyunt handed over the robes to Ambassador of Sri Lanka to the Union of Myanmar Mr S.W. Alawathuwala.

The robes will be donated to the monks who attend the Ruwanweli Maha Seya

(Pagoda) festival to be held in Sri Lanka on 20 and 21 July.-

MNA

Please refer Graphical Image No: V3N4.?1

Photo: The fifth meeting of the 47-member Third State Sangha Maha Nayaka Committee continues for the second day. - MNA Photo

Please refer Graphical Image No: V3N4.?2

Photo: Secretary Sayadaw Tipitakadhara Dhammabandagarika Abhidhaja Maha Rattha Guru Mingun Sayadaw Bhaddanta Vicittasarabhivamsa presides over the fifth meeting of the 47-member Third State Sangha Maha Nayaka Committee. - MNA Photo.

Please refer Graphical Image No: V3N4.?3

Photo: Joint Secretary Sayadaw Bhaddanta Kumara acts as master of ceremonies at the fifth meeting of the 47-member Third State Sangha Maha Nayaka Committee. - MNA Photo

Please refer Graphical Image No: V3N4.?4

Photo: Myanmar-Sri Lanka Buddhist Association President Daw Thein Kyi and EC Members hand over robes donated for the monks of Sri Lanka to Sri Lankan Ambassador Mr. Alawathuwala and wife. - MNA Photo

Towards a Definition of the Desirability of a Buddhist Project to Input the Field on Changing Work Value

Nagarjuna posits only two kinds of truth, conventional and ultimate. Generally, people think in terms of relative dualities. There are no dualities in universal reality. (1) Vasubandhu (2) expedient is to divide reality into three, rather than two.

It would be useful and kindly to place Buddhist values into the heart of work trainers. Such Buddhist values must be in practical terms if they can form a framework for the constructs of reality within the training process.

Such values must be clearly understood by the ordinary minds of the persons being trained. To be understood, the values must be able to be communicated in language to those being trained.

To be of true help to their trainees: trainers, themselves, must find how to come to terms with some rational foundation on which to base a work ethic.

Buddhist Trainers, themselves, must come to terms with several new management strategies and techniques that have been devised and tried in many countries.

A "post- Fordist" management literature is starting to emerge. Much of this is inspired by German, Scandinavian and Japanese examples of management efficiency. Success is attributed not to some simple-minded notion of "culture" but to the systematic and co-operative thinking - through of all production processes and their interaction (3).

Just In Time (JIT) methods assumes that workers will help each other when one fall's behind on an assembly line, and that each worker is capable of doing a variety of tasks.

Technological determinism, in the words of McKenzie and Wajeman (1985) is "the theory that technology is indeed an independent factor, and that changes in technology CAUSE social changes".

In its strongest version, the theory claims that autonomous changes in technology underlie all other changes in society. (9)

Buddhist thinking should challenge the foundations of the strongest version.

It is not in thinking that there is such a dearth. It is in thinking that edifies.

Such thinking has been called by Wettimuny (published 1978) as: "thinking that is all-of-a-piece, thinking that does not contradict the laws of thought, thinking that forms a single, articulated, consistent whole - a whole such that no one part can be modified without affecting the rest."(5)

In the "Dismal Science", formal support for the proposition that competitive markets operate as an efficient allocator of resources can be obtained from the theory of welfare economics. It is a central theorem in welfare economics that under certain strong assumptions concerning technology, consumer preferences, producer's motivations and certainty of market information, the equilibrium conditions which make for a system of competitive markets that will achieve a Pareto optimum. The market system is not, and has never claimed to be, a perfect system in practice. This means the term "market failure" should be treated with some caution; failings attributable to the market may not be peculiar to the market form of organization. (6)

Prof.de Silva (1981) pointed out problems besetting religious involvement in society and presented them in the form of 4 types of dichotomies that cannot be bridged. (7) He contends that some of these apparent radical disjunctions can be bridged, and thus they need not interfere with Buddhist involvement in society.

A verbal pronouncement to the effect that Buddhism does not neglect society is not enough.

In the special rare case of a "Nibbanic Buddhists", it is fairly clear it may be said such persons has no basis for promoting or opposing volitional social change, because in the case of such Noble Persons the production of "new" volition generation of their samsaric causes has ceased.

A third term (commonly used Buddhist logic systems) should be used in the Nibbanic Buddhist special cases, such as, for example, where such a person has "mental creator power" (Pali, iddhi Skt, siddhi).

This third case is perhaps better described as neither volitional nor nonvoluntary. By contrast, a "Kammic Buddhist" ought not make a blind commitment to any form of "forwarder stampeder" without a balanced set of human values.

Yet again, were a Kammic Buddhism person (as opposed to Nibbanic Being) hold a position of an industrial trainer and choose to develop a proclivity to resist the change of impermanence (Pali: anicca) blindly, and/or refuse to think and write clearly on societal change, such a person could hardly be upset if they were gently advised that a ignorance of issues (or sloth) has little use in this debate.

Is there any canonical reason why Kammic Buddhists should not develop the paradigm suggested by Prof.de Silva?

Stcherbatsky (1930) inclines to the view that Buddhist logic was created in a spirit of decisive opposition to the logic of the realist epistemology elaborated and defended in the school of Nyaya-Vaisesika.

Since the problem of the Universals, the problem of Negation, of Dialectic, and the thing-in-itself have been abandoned by modern logic without any final solution, it is unlikely any input using such concepts would be culturally suitable for this project.

It would be a great Blessing to many persons if Trainers versed in general Buddhist logic undertook the nontrivial task of providing decisive logic inputs to the foundations of the restructuring of work to counter the arguments of technological determinism. Please feel free to contact the Editor if you wish to contribute papers along the schema indicated.

J.D.H.

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PAVARANA PURNIMA

(Keeping a Buddhist Heritage) by Ven. Dr. Prajna Nandasri

Pavarana, a holy and festive day of the Buddhist, befalls generally on the full moon day of October, and is historically significant to the Buddhist world. It marks the end of three months vassa-vasa (lent) of the Buddhist Monks. A sabbath of the Monks is held in the Chapter Hall where all the Monks have to declare their individual purity. This is called Pavarana.

The Buddhist festivals are mainly observed to practise Morality, Concentration and Wisdom which are the shorter forms of the Noble Eightfold Path leading to Enlightenment. But inside this religious sentiment, the Pavarana festival becomes a social gathering of the fellow Buddhist in the Temple. Buddhists on this day greet one another, youths bow down at the feet of the elders and admit their faults, if they have any. The elders, too, bless them in return for their happy and prosperous long life. Even an enemy becomes a friend giving up all evil notions from his mind and comes forward to greet his rivals. Thus a friendly and religious atmosphere makes them happy and inspires them to devote religious functions.

It is noticed that after the birth of Bodhisattva Goutam, his mother Devi Mahamaya within the week passed away and took rebirth in Tusita heaven. She could never conceive again. The Mahaprajapati Goutami who brought up Goutam was step-mother of Goutam. The wife Yasodhara and the son Rahula attained the Nibban during their lifetime. But the Buddha, out of compassion, spent three months in the Tusita heaven

with a view to teaching His mother the Abhidhamma along with other Tusita gods and goddesses for their enlightenment and came down on this day at Sankashya, a town in northern India. When the next Buddha will appear in this world, Devi Mahamaya will then take birth in this plain and, after hearing the words of the Buddha, will attain the Nibbana. These are called Dhammata of the Buddha.

The Buddha after his enlightenment spent three months at Saranath and observed the first Yassa-vasa. During this period He made 60 persons Arahants. On this day He dispatched them saying "Go ye O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure". The Buddha also left for Uruvella where He took shelter at the centre of Jatila Uruvella Kashyapa. He was a famous and prominent fire-worshipping Brahmin in Magadha. He was proud of thinking himself an Arahant. He set the Buddha up in a room where a poisonous snake lay. The whole night it disturbed the Buddha and also tried to expel Him by smoking. At last, the Buddha caught it and put it on his bowl and presented it to Uruvella Kashyapa in the morning. Uruvella Kashyapa thought that the Buddha was not an Arahant as he was. To destroy his pride, the Buddha had to exhibit 16 types of Patihariyas or miraculous powers to combat the situation created by Jatila Uruvella Kashyapa. After all, he admitted the Buddha as an Arahant and the Supreme Enlightened One. He bowed down at the feet of the Buddha and made a prayer for the Ordination. His 500 pupils also agreed to Ordination. The Buddha said, "Come O Monks, well expounded Dhamma, practise holy life to eradicate sorrow". With this word they became full-fledged Monks with robes and bowls. This news quickly spread all over Magadha. His two brothers Jatila Gaya Kashyapa and Jatila Nadi Kashyapa heard the news of their eldest brother. While they were going to Uruvella, on the way they saw all the fire-worshipping materials floating on the river Neranjana. They also met the Buddha and prayed for the Ordination. The Buddha used the words mentioned earlier. Gaya Kashyapa and Nadi Kashyapa had 300 and 200 pupils respectively. They also got Ordination. Thus all of the Jatilas were converted to Buddhist Monks.

The Buddha took them to the Gaya Sirsa Hill (at present south of Gaya) along with thousands of Monks he dwelt. He discoursed upon the Monks the Fire Sermon (Aditya Pariyaya Sutra) and said, O Bhikkhus, all are burning, eye is burning, visible form is burning, eye consciousness, eye contact, eye-contact-feeling either pleasant, unpleasant or neutral are burning. How are they Burning? They are burning by the Fire of Sensuality, Fire of Ill-will and Fire of Ignorance. Similarly, all sense organs and all sense objects are burning.

Knowing it well, the Noble Disciples detached from them. Being detached from them, he is dispassionate, knowing dispassion, he is liberated. He knows that he is liberated and gains wisdom. He clearly understands that his birth has ceased, his holy life well accomplished, well done his deeds. He is now an Arahant. While the Buddha was delivering his sermon, thousands of Monks were freed from Asavas or mental defilements.

BUDDHISM IN DARJEELING

by Ven. Dr. Prajna Nandasri (India)

Darjeeling is the northernmost district of West Bengal State, situated in the lap of the Himalayas. It was an integral part of Sikkim and ceded to British-India on 1 February 1835. Since then, under British hands, Darjeeling developed into a modern hilly city and the beautiful region of the Himalayas worthy of visit.

Lepchas are Aborigines of Sikkim as well as Darjeeling. At the beginning of the 17th Century, the rising power of the Gelug-pa in Tibet, Lehtsun Namkha Chambo and two other Nyingmapa Lamas arrived at Sikkim and installed a Tibetan, Phuntsog Namgyal, as the Chowgyal or Dharmaraja of Sikkim to rule the country righteously in 1642 AD. Lamas converted the Lepchas into their faith, the Lamaism or Tibetan form of Buddhism, and established the Nyingmapa Sect in Sikkim.

Lepchas built the Dorjeyling Monastery at the top of the Mahakala Mountain of Darjeeling in 1760. Around the Monastery, there were 22 huts where more than 100 Lepchas dwelt. By the name of this Monastery, the entire region was known as Dorjeyling. There were no other inhabitants except Lepchas. It can be easily said that Buddhism was the earliest religion of Darjeeling and Sikkim. The British used Darjeeling instead of Dorjeyling.

At the end of the 17th Century, Monks and Monasteries filled Sikkim and Buddhism became the state religion. Tibetans colonised Sikkim in a large number. By the increase of outsiders, Lepchas became outnumbered.

Lamaism is a Vajrayana Tantric system of Buddhism and the worship of various gods and goddesses, demons and spirits. This mystic cult essentially required the Montra (mystical formula), Mudra (Posture), Dharani (retentive power), Bija (source), Mondala (orb), and obscured words as its code of ritual for the practice. Even today Lamaism retains this character. However, it has been found a living and dominant force in the life of the Buddhists of Darjeeling.

During the reign of Tibetan King Khri Srong Gampo (640-698) Buddhism entered into Tibet but could not take foot for the powerful opponent of the Shamanist Bon-pa, an ancient religion of Tibet. With the gradual propagation of Buddhism by Indian Pandits Shantarakshita, Padmasambhava, Kamalasila, Dharmapala and Dipankara Srijnana in Tibet, Bon-pa religion lost its popularity and Buddhism was well established.

Lamaism is divided into several sects and sub-sects. All the sects follow the Tibetan Holy Scriptures, the Tanyur and Kangyur. The sectarian distinction is of creedal nature, mainly identification of certain gods, goddesses and demons and different rituals and practices. The main four sects are present in Darjeeling. The Nyingma-pa

is an old sect founded by Guru Padmasambhava who established Tantric Buddhism in Tibet in the 8th Century AD. Many Bon-pa Lamas joined in this sect. The Nyingma-pa believed both demoniacal and divine. The remaining three sects are Sakya-pa, Kargui-pa and Gelug-pa. These are the semi-deformation of Kahdam-pa which was established by Atisa Dipankara Srijnana. The concept of Adi-Buddha or Primordial Buddha is the theistic development of Mahayana Buddhism. The Saddharma Pundarika Sutra made the Buddha a svyambhu or self-creator and the creator of the world. Vajradhara is the Adi-Buddha of all reformed sects. Samanta Bhadra is the Adi-Buddha of the Nyingma-pa sect. The divine creation of Adi-Buddha is the Five Dhyani Buddhas. They are Voirocana, Akshobya, Ratnasambhava, Amitabha and Amoghasiddhi. They are always in meditation posture. The five Bodhisattvas emanated from the five Dhyani Buddhas are; Samantabhadra, Vajrapani, Ratnapani, Padmapani and Visvapani. There are five Dakinis or female energies of the five Dhyani Buddhas. They are; Locana, Mamaki, Pandara, Tara and Vajradhatriswari. These five goddesses and Avolokiteswara and Monjusree Bodhisattvas are specially worshiped by the devotees.

The Buddhist communities of Darjeeling are Amdowas, Olumpas, Khampas, Kyironpas, Sherpas, Yalmowas, Tamangs Lepchas, Gurungs Newars. All of them are Mongoloid race. Their concept of religious faith is varied; sickness, misfortune, death, accident and the destruction of crops are the cause of evil demons. To appease them, worship and animal sacrifice are done by the Priest. They also guide the soul of the dead man to heaven. But Lamas are against the animal sacrificing and they worship the demons with food and pray for the happiness of all.

Tibet is a snowy land and the roof of the world. Peoples of this land develop their religion, culture, philosophy, astrology, arts, paintings, sculptures, architecture, medicine and Tibetan language and literatures are their own. Lamas are highly respectable. They are priests as well as physicians. In all ceremonies and festivals devotees supply the food, drinks and money. Lamas perform the ceremonies.

Buddhism in the Tibetan life and culture is very important. Their socio- religious life is popular, beneficial to masses. Buddhism forms the essence of the life and culture. Almost all of them tried to observe their daily life according to the Teachings of Buddhism. Their marriages, their birth of children and death are performed ceremoniously. To study their life is very interesting. (The author wrote a book on Buddhism in Darjeeling and he hopes his book will soon be released).

Buddhists of Darjeeling are pious. They believe that meritorious deeds can bring peace and happiness in life. It has been seen that devotees do not waste their time idly. They do meritorious deeds in the house, in the Temple, in the walking and in the selling and buying of goods. They keep their mind on the beads of rosaries, chanting the montras, wheeling the Mane, small vajras and prostrate several times in front of the altar. The Sukhavati heaven is a blissful state and devotees wish to attain it by doing meritorious deeds and to attain Nirvan. At the end of the day, Tibetans count their merits as a businessman counts his money.

P.N.

Editor's Note: I have avoided use of the (pedantic) Western spelling which uses "a" in mantra and mandala since the correct sound in the Venerable's flawless use of Indian language is "o" as in montra and mondala.

The "o" sound is common amongst Tibetan Geshes.

Similar concepts apply to Voirocana vis a vis Vairocana (In the Shingon of Japan he is Dainichi).

BHIKKHU SANTITTHITO GIVES BLESSING TO CENTRE - 1 DEC 1990

After the Venerable Santitthito guided Meditation for Members of B.D.C.(U) Ltd, he provided a written short form of his Teachings to the Centre. When the following stanzas are mindfully recited, the result produced is relief from various maladies. We praise the skill of the Venerable and his benevolence in offering these stanzas as a Meditational Nimitta. Ideally, this Meditation should be done in front of a Buddha image with many offerings of light. Beneficial results can be obtained by persons of other religions who practise this in front of images or symbols of their deities.

Light turned within mind's centre,
breaks all boundaries.

Love in the space of our heart allows us to look into
the boundless light of being naturally one with the
breath of suchness.

A simple moment of an open heart frees us from all
the dust of yesterdays and celebrates being alive
in this present breath of life gratefully.

J.D.H./D.S.

BANGLADESH APPEAL.

As reported in the Buddha Dhyana Dana Review Volume 1, No. 2, June 1991, a cyclone and tidal wave devastated the coastal areas of Bangladesh on 29 April 1991. Reports from several charitable organisations have been received by the Buddhist Discussion Centre (Upwey) Ltd detailing the loss of up to half a million human lives, the loss of vast numbers of livestock and the destruction of property and crops. All charitable organisations in Bangladesh require financial assistance.

The General Secretary of Dhammarajika Orphanage in Dhaka Bangladesh, Most Venerable Suddhananda Mahathero, has been elected as President and Chief Co-ordinator of the Relief and Rehabilitation Committee which operates under the patronage of the Bangladesh Buddha Kristi Prachar Sangha. The following is summary of his letter which was sent to Mr John D. Hughes on 19 July 1991:

On the 29th of April, a terrible cyclone hit the coastal areas of Bangladesh including the district of Chittagong. There has been a loss of half a million human lives and innumerable head of cattle. Crops and dwellings have been destroyed.

More than seven hundred Buddhist Monasteries and Temples have been severely affected and more than one thousand Buddhist Monks feel helpless in their abodes.

All the children (orphans living at Dhammarajika Orphanage) come from the worst affected areas. The dwelling huts of all their families have been either blown away by the cyclone or washed away by the tidal waters. One boy lost all of his relations.

A Relief and Rehabilitation Co-ordination Committee under the auspices of the Bangladesh Bouddha Kristi Prachar Sangha has been formed. The first stage of its operation was to provide food and other basic necessities immediately after the cyclone. The next objective is to help the thousand or so most affected families in and around Chittagong to rebuild their houses. An appeal has been made to some international organisations to donate funds for this purpose.

Bank drafts in US\$ made payable to Dhammarajika Orphanage can be forwarded directly to:

Venerable Suddhanananda Mahathero
Dhammarajika Orphanage
Dhammarajika Buddhist Monastery
Atisa Dipankar Sarak,
Kamalapur, Dhaka
Bangladesh.

For further information please contact: Roger Armitage. Convenor: Liaison with Other Organisations and Social Activities Sub - committee. Home: 13 Fernery Road, Upwey, 3158 Victoria Australia Phone: (03) 754-6698

R.M.A.

DIRECTORS AND PRESIDENT'S REPORT DELIVERED AT THE 13th. ANNUAL GENERAL MEETING OF THE BUDDHIST DISCUSSION CENTRE (UPWEY) Ltd by President V. Cavuoto. (Abridged form)

I wish to thank all the Members for your individual contributions you have made throughout the year in sustaining the Centre. The Company has met all the legal corporate requirements under the Company Code.

We are able to meet our financial commitments with ease.

I would like to thank the outgoing Office Bearers, Roger Armitage and Peter Marshall, for their valued individual inputs each made to the Centre's activities and management throughout the past year.

The management structure of the Centre has been enriched by the election of new people to the position of Directors and Office Bearers. Welcome to newly elected Director Michael.

A special welcome to Lyne Lehmann as our new Vice-President. She brings an unusual blend of much needed organisational, marketing and legal skills with a sincere dedication and commitment to the Teacher and the Organisation. Welcome to Pam as our new Treasurer: her accounting course helps in her new position.

A highlight of the past twelve months is for the B.D.C.(U) Ltd becoming a Regional Centre for the World Fellowship of Buddhists. We are the only one to be located in Victoria.

Further highlights include the launch of our new Buddha Dhyana Dana Review which reflects the non sectarian and multicultural approach of our Organisation.

A welcome development is the formation of the Library Auxiliary Subcommittee. One of the aims of the L.A.S. is to bring the Centre into the computer age and the communication of Dharma through electronic means. The approach of L.A.S. has to be entrepreneurial since at present there is no library of this kind in the Buddhist World. The L.A.S. have a 10-year commitment to this innovative project which opens an opportunity window for the preservation of the Dharma.

We thank Ven. Dr. Viriyananda Mahathero for leading a 4 week pilgrimage of some of our Members to the four Holy Buddhist Sites in India and Nepal.

We were very fortunate to organise the 60th birthday celebration for our Teacher Mr. John D. Hughes, the founder of the B.D.C. (U) Ltd., who has for many years with rare skills and indefatigable effort, developed our Centre, single handedly doing all the things in the beginning. Now, he has help from a considerable number of people to carry out this work. There would be no other way to thank our Teacher than to give my personal commitment to the Centre for the future. Worthy of mention here is the presentation to our Teacher of the Souvenir Accolade which contained congratulatory accolades from many Buddhists who have known him for some time.

For the year ahead, we have in place a 20 year Centre Maintenance Plan which will ensure that all the various conditions and factors, from the physical maintenance of the premises to the legal requirements of Company Law, to sustain the right environment for the teaching of the teaching of Buddha Dharma, are fully provided at this Centre.

The outer shell and the foundation of the Centre is strong through a proactive management team, committed to train new people committed to the same goal of keeping the Centre going for the benefit of the Members and keeping the Teachings alive.

I would like to thank the Sangha. Monks from other Centres, local and overseas, have visited and supported our Centre throughout the year.

The past year has seen a gradual but increasing commitment of our Members to the running of the Centre and this is making possible for the Teacher to dedicate more of his time to the L.A.S., his studies at Deakin University and his own business.

The B.D.C. (U) Ltd is a stable organisation of cohesive Dharma activity. We are fortunate to have an inconceivably rare set of Dharma producing conditions available to us at this time. Each of us can preserve and strengthen the arising of their fortunate conditions through our continued generous and enthusiastic participation in the activities of this Centre.

The present management team will continue to encourage a professional and friendly style within sub-committee and group meetings.

Your increased care and kindness towards your Teacher, towards fellow concerns of your Teacher and President are major opportunities available for you to increase your refuge in Buddha, Dharma, Sangha. May your Refuge in the Buddha, Dharma, Sangha increase now and in the future. Once again, I thank the Sangha who bring us Noble guidance and many Blessings.

Thank you all very much.

V.C.